The people of the *Sunnah* do not attack the scholars of *Ahlu-s-Sunnah*

All praise is due to Allāh, Lord of all worlds. I bear witness that none has the right to be worshipped except Allāh alone, having no partner, the Protector of the righteous. And I bear witness that our Prophet Moḥammad ﷺ is His servant and Messenger. To proceed:

Firstly,

Indeed, the people of the *Sunnah* do not attack the scholars of *Ahlu-s-Sunnah wa-l-Jamāʿah*, due to their lofty standing, elevated ranks (*Darajāt*), and firmly established virtues (*Faḍāʾil*) in the Book, the *Sunnah*, and the transmitted reports of the righteous predecessors. This is likewise due to their immense and tremendous efforts in spreading knowledge (*ʿIlm*), calling to Allāh (i.e. *Daʿwah*), and defending the religion (*Dīn*). This is the great foundational principle (*Aṣl*) that does not change.

Secondly,

As for me, I love the scholars of the people of the *Sunnah*, I defend them, I spread their good qualities (*Maḥāsin*), I disseminate their knowledge (*ʿIlm*), their books (*Kutub*), and their legal verdicts (*Fatāwá*), and I adhere to their way (*Ṭarīqah*), whether they are from the earlier scholars, the later scholars, or those in between. Among these later scholars are:

- His Eminence Shaykh ʿAbd al-ʿAzīz Ibn Bāz,
- Shaykh al-Albānī,
- Shaykh Ibn ʿUthaymīn,
- our Shaykh Rabīʿ al-Madkhalī,
- Shaykh Ṣāliḥ al-Fawzān,
- our Shaykh Muqbil al-Wādiʿī,
- Shaykh Ṣāliḥ al-Luḥaydān,
- Shaykh ʿAbd al-ʿAzīz Āl ash-Shaykh,
- Shaykh ʿUbayd al-Jābirī, and others besides them from among the *Mashāyikh* of the people of the *Sunnah*. May Allāh have mercy upon them all, forgive them, and raise their ranks (*Darajāt*).

Thirdly,

For many long years, I have defended the people of *Ḥadīth* in general, and I have defended the scholars of monotheism (*Tawḥīd*), in speech and in writing. I have defended a number of scholars in speech and in writing, among them Shaykh al-Islām Ibn Taymīyah, al-Ḥāfiẓ an-Nawawī, and I have replied against those who revile the reviver (*Mujaddid*), Shaykh Moḥammad b. ʿAbd al-Wahhāb, and others besides them.

And I have defended contemporary scholars. I defended Shaykh Ibn Bāz, may Allāh have mercy upon him. I defended Shaykh al-Albānī, may Allāh have mercy upon him. I defended Shaykh al-Jāmī, may Allāh have mercy upon him. I defended our Shaykh Rabīʿ, may Allāh have mercy upon him. I defended our Shaykh Muqbil al-Wādiʿī, may Allāh have mercy upon him. I defended our Shaykh ʿUbayd al-Jābirī, may Allāh have mercy upon him. I defended our Shaykh al-Waṣābī, may Allāh have mercy upon him. I defended them and others besides them from among the scholars, and I defended some of them many times. I have proceeded upon this methodology (*Manhaj*) for more than thirty years, and all praise is for Allāh. I ask Him, Exalted is He, for steadfastness (*Thabāt*) upon monotheism (*Tawḥīd*), the *Sunnah*, and the methodology of the righteous predecessors (*Manhaj as-Salaf aṣ-Ṣāliḥ*) until I meet Him.

Fourthly,

As for the opponents of the people of the *Sunnah*, when they attack the scholars of the people of the *Sunnah*, they do so for various reasons. Either because they attack them as bearers of the *Salafī* methodology (*Manhaj Salafī*), carrying it, clarifying it, supporting it, and spreading it. Or because they have inherited hatred for the scholars of the people of the *Sunnah* from others among the spiteful. Thus, they defame and smear upon the scholars of the people of the *Sunnah* and disparage them. Or because the scholars hold no value in their eyes. Or for other reasons besides that.

As for the one who discusses a scholar because he erred in a scholarly issue (*Masʾalah ʿIlmīyah*), or asks the scholar to clarify some of his speech (*Kalām*), or asks him to be fair in a matter, or the like, then it is not

permissible to say that he attacks the scholars of the people of the *Sunnah*, because he is merely demanding a right due to him (*Ḥaqq*).

Fifthly,

Differences (*Ikhtilāf*) did occur between some of the scholars of *Ḥadīth*, and among the proofs for that is the issue of disputes between contemporaries (*Masʾalatu-l-Aqrān*), and it is a well-known and recognized matter. No one brought down upon his opponents the reports narrated concerning the condemnation of attacking the people of *Ḥadīth.*

Differences also occurred among some contemporary *Mashāyikh*. Thus, Shaykh al-Albānī replied to Shaykh Ibn Bāz regarding the issue of placing the hands after rising from *Rukūʿ* (bowing)", and said regarding it, as I recall, "*a Ḥijāzī Bidʿah (innovation).*" Shaykh al-Albānī also replied to the Council of Senior Scholars (*Hayʾah Kibāri-l-ʿUlamāʾ*) during the Gulf crisis, and he spoke with stern speech. Shaykh ʿAbd al-ʿAzīz Ibn Bāz said regarding his Shaykh, Shaykh Moḥammad b. Ibrāhīm Āl ash-Shaykh, "*He is a scholar and not a prophet.*"

Shaykh an-Najmī responded to Shaykh al-ʿAbbād concerning the book *"Rifqan bi-Ahl as-Sunnah"* (*gentleness toward the people of the Sunnah*).

Shaykh Muqbil al-Wādiʿī replied to Shaykh al-Albānī regarding the issue of elections, and other than that. Shaykh al-Albānī also replied to Shaykh at-Tuwayjirī in several issues. Shaykh al-Jāmī replied to Shaykh al-Albānī during the second Gulf crisis regarding the issue of seeking assistance from the disbelievers. Shaykh al-Fawzān also replied to Shaykh al-Albānī, and he has statements regarding that. The examples are many, and no one regarded the like of that as attacking the scholars. May Allāh have

mercy upon the scholars of the people of the *Sunnah* altogether, forgive them, and raise their ranks.

A scholar may err concerning the right (*Ḥaqq*) of a layman (*ʿĀmmī*) in a sale (*Bayʿ*), purchase (*Shirāʾ*), lease (*Ijārah*), loan (*Qarḍ*), guarantee (*Ḍamān*), or similar transactions (*Muʿāmalāt*). So, the layman may come to dislike him and speak against him. Would such a layman then be described as one who hates the scholars or attacks the scholars merely because he wants his right?

Likewise, a scholar may err concerning the right of some common people (*ʿAwāmm*), and we have seen some *Mashāyikh* who possess knowledge (*ʿIlm*), commendations (*Tazkiyāt*), and authorizations (*Ijāzāt*) in the *Qurʾān* and *Ḥadīth*, yet common people speak against them and demand their right. Then, once their right is given to them, they fall silent. Yet no one says that such common people are revilers of the scholars of the people of the *Sunnah*.

Sixthly,

The conclusion (*Khulāṣah*) is that if a man demands a right from a *Shaykh*, such as asking for the lifting of an injustice (*Maẓlamah*) while he is able to remove it, or asking him to clarify matters (*Umūr*), especially when people have asked him for clarification (*Bayān*), then it is not permissible to regard the one who demands his right as a reviler of the scholars.

Seventhly,

Finally, I say: I do not attack any of the *Mashāyikh* of the people of the *Sunnah*, as some people portray. Whoever fabricates against me that I attack the scholars of *Ahlu-s-Sunnah wa-l-Jamāʿah*, or narrates that from

me, or spreads it from me, or knows me yet does not verify and instead circulates this slander (*Firyah*), then I do not absolve him, and he will be my defendant (*Khaṣm*) on the Day of Resurrection before Allāh.

And I remind him of the *Ḥadīth* of the Prophet ﷺ:

«مَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللَّهُ رَدْغَةَ الْخَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ»

"*Whoever says about a believer what is not true, Allāh will make him dwell in Radghatu-l-Khabāl, the filthy fluid of the people of the Fire, until he takes back what he said*."

And I advise all the brothers to read the book *The Methodology of the People of the Sunnah and the United Body in Critiquing Men, Books, and Sects* (*Manhaj Ahl as-Sunnah wa-l-Jamāʿah fī Naqd ar-Rijāl wa-l-Kutub wa-ṭ-Ṭawāʾif*) by our Shaykh Rabīʿ Ibn Hādī, may Allāh have mercy upon him, forgive him, and raise his rank, for it is a valuable and tremendous book.

And may Allāh send prayers, *Salām*, and blessings upon His servant and Messenger.

ʿAlī al-Ḥudhayfī al-ʿAdanī

24 *Shawwāl* 1447 AH